

A STUDY OF THE USE OF THE LECTIONARY AND LITURGY
IN THE CHRISTIAN CHURCH (DISCIPLES OF CHRIST)

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Doctor of Ministry

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Thomas K. Devitt
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Thomas K. Devitt,

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DOCTOR OF MINISTRY

Faculty Committee

Ronald E. Osborn

W. Jack Cowger

March 16, 1978
Date

Joseph C. Hough, Jr.
Dean

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ABSTRACT

This project was designed to be a very practical exercise. The main thrust was to lay-out a year's sermon topics and worship themes, using the lectionary adopted by the Christian Church (Disciples of Christ). I used the lectionary for year B because that year begins in December 1978 which will be my first year in the church. Along with using the lections prescribed for each Sunday, the Church Year is followed and incorporated into the selection of topics, themes and hymns. I did a brief historical study of how the lectionary has developed and been used throughout the history of the church.

The order of worship which I have developed is for my own use and is not intended to change all Disciple worship. I have borrowed freely from many sources and I invite others to use this order of worship if it is useful to them. This order of worship is my attempt to bring joy and celebration and excitement into the church at a time when we Disciples seemed to have become so rational that we have removed most emotional content from our worship. Our historical worship patterns were non-liturgical and highly emotional, we seem today to be without both liturgy and emotion. I hope to bring both of these elements back into the worship experience.

This project did not set out to prove anything or to uncover some long lost facts. It is intended to provide the writer with a workable order of worship and the preliminary biblical exegesis for one year's preaching and worship.

CHAPTER I

INTRODUCTION

The Problem.

The problem addressed by this project is the planning of an outline of preaching and worship that returns to more traditional forms of lectionary use. This problem is very important to the life of the church, especially Disciple churches where the use of the lectionary, topical liturgy and annual sermon plan is rare. Often there is no plan of topics to be covered and preaching becomes a hodgepodge without any direction or goal. The same scriptures and topics are used over and over again, with vast areas of the Bible totally ignored. I feel that for preaching to be uplifting, inspirational and educational the entire story of the Bible must be told in a systematic, disciplined way. The use of the lectionary insures a wide coverage of the Bible. When specific preaching topics are planned in conjunction with the lectionary, a control is introduced that prevents an imbalance of topics. Such topics include, but are not limited to: Faith, Hope, Ministry and Mission, Love, Peace, and Ethics.

For worship to be more meaningful it ought to be tied to the theme or topic of the day. The Call to Worship, Confession and Affirmation of Faith, the Music, the invitation to the Lord's Table, the Dismissal and the Benediction should all carry the theme.

The project will include a worship outline for 52 Sundays. These outlines will include lectionary scriptures, sermon topic, thematic liturgy and suggested hymns.

Major Terms

Lectionary: (Related to Greek "legō" which means "to read"). The lectionary is a book or table of scripture lessons to be read each Sunday in the Worship Service. The lectionary lessons include three readings; one from Old Testament, one from the Gospels and one from the Epistles. The lectionary used in my project will be the Presbyterian revision of the Roman Catholic lectionary (Ordo Lectionum Missae). The Christian Church (Disciples of Christ) has adopted this Presbyterian revision.

Liturgy: (From Greek "leitourgia" which means "the work of the people") In the early church leitourgia was adopted to describe the common worship of the gathered church. Liturgy was and is the central way the church expresses its nature and mission. The work of the people is to live out the work of Christ. Liturgy reflects and expresses. Christ creates and empowers. The liturgy witnesses to Jesus Christ and is a vehicle of his redeeming word; it is a channel connecting his sacrifice and our response. So at its heart, liturgy is always eucharistic - the outpouring of thanksgiving for Jesus Christ and his unending love.¹

¹William B. Oden, Liturgy as Life Journey (Los Angeles: Action House, 1976), p. 3.

Work Previously Done

The lectionary has been an accepted way of life for centuries within the liturgical churches. Much has been written by Anglican, Roman Catholic, and Lutheran scholars concerning the use and background of the lectionary. But for those churches that trace their ancestry in any way to the Reformed traditions of Zwingli and Calvin, the lectionary was thrown out of the church along with vestments, statues, and crucifixes. There is little to be found in the literature of these churches concerning use of the lectionary, prior to the publishing of the New Lectionary (Ordo Lectionum Missae).

Eugene L. Brand says:

Preparation of the new lectionary provided an occasion for scripture scholars to work closely with liturgists so that the best achievements of intensive biblical scholarship in recent decades could make its proper contribution. Giving the synoptic evangelists their own integrity by assigning to each of them a year within the cycle is one obvious example.

Publication of this lectionary has had a far-reaching ecumenical impact, especially in North America. Both because of the sweep of its concept and the thoroughness of its scholarship, it commended itself to other churches.

It is interesting to speculate on the impact of this consensus upon Christian unity. Already clergy of various backgrounds are gathering for common Bible study in anticipation of the Sunday sermon.

Common use of the treasures of the Bible has long been cherished as a sign of fundamental unity across denomination boundaries. Formerly that commonality was insured through the use of the so-called historic pericopes. The appearance of the Ordo Lectionum Missae broke that common bond, but a new consensus has almost spontaneously arisen on its foundation. The Church was ripe for such a change.²

Andrew W. Blackwood makes a strong case for planning in advance, but makes no mention of the lectionary:

The benefits to the minister are practical. The plan encourages him to toil in his study five mornings every week. Amid parish distractions it is

²In Reginald H. Fuller, Preaching the New Lectionary (Collegeville, MN: Liturgical Press, 1974), p. xv.

often difficult to concentrate on a chosen part of the Bible. But a man is always able to work hard on what he most loves to do. In that spirit he should approach the Scriptures. Instead of browsing here and there he can live for a while with Exodus or St. Luke, and later he can use it as the source of helpful sermons. Each year he can master a few major books, as well as other portions of the Bible, such as the Sermon on the Mount. In eight or ten years he can work his way largely through the Scriptures, and then he can fare forth anew, with still more zest.³

On another occasion Blackwood deals with the church year and use of the lectionary:

'To what extent should my sermons follow the Christian Year?' Largely, but not slavishly. In the Lutheran Church, as in the Protestant Episcopal, Bible passages are prescribed for public reading and are optional for pulpit uses. A wise man makes the most out of all these options. On almost every Lord's Day he preaches from one of the lessons, or from a pericope. With all due honor for the Book of Common Prayer, and for like masterpieces of sacred art, I believe that in most liturgical churches the clergymen need to make a careful study of expository preaching. So do we all.

'What of the pastor whose church does not prescribe any series of Scripture readings, or even send out an optional lectionary?' For his own sake and that of his people let him borrow, adapt, or devise a lectionary of his own. Then he can lead the people through the Bible, stage by stage, every year, so that they will come face to face with the major truths and duties of our holy faith. A diligent worker may follow a different lectionary every year, with some of the most majestic passages recurring annually.⁴

Blackwood also mentions the lectionary in another book:

The public reading of the Scriptures is more certain to be a means of grace throughout the year if the minister uses a lectionary.

The advantages of using a lectionary are varied. This plan ought to protect the people from hearing the same passages again and again, as well as enable them to hear the golden passages often.

³ Andrew W. Blackwood, Planning a Year's Pulpit Work (Grand Rapids: Baker, 1942), p. 205.

⁴ Andrew W. Blackwood, Expository Preaching for Today (Nashville: Abingdon Press, 1953), pp. 137-39.

The wise use of a lectionary influences a man's preaching.⁵

G. Edwin Osborn includes a five year lectionary with the following instructions:

The selection of Scriptures which follows is so arranged that the entire New Testament (except parallel accounts in the Synoptics) can be read in the public worship of the church in a period of five years. A similar plan is included for the Psalms. It is suggested that these readings be used regularly at the place in the Order of Worship designated as "An Act of Fellowship," or the Psalm selection may be incorporated into an introit, or opening act of praise. There is considerable educational value and spiritual culture for a congregation in listening to the reading of connected passages of Scripture on successive Sundays. Even when the text for a particular sermon comes from a different part of the Scripture than the designated reading for that day, the day's lesson should be read at the usual place in the service, and then immediately preceding the sermon an additional reading with the text and its context can be used.⁶

Valerie and Wallace Ford recently published a booklet as a resource and guide for the Christian Church (Disciples of Christ) in which the lectionary is explained and its use encouraged. It goes into great detail about the seasons of the Church Year:

A lectionary is a listing of scripture readings for each Sunday which reflect the changing emphases of the Christian year. Many churches find it helpful to make use of a lectionary in order to provide variety and to touch upon as many parts of the Bible as possible. The lectionary is also an ecumenical witness shared by many denominations. Vanguard magazine includes a lectionary used widely among Disciples of Christ. It gives the dates for the seasons and Sundays of the current year, with a First Lesson, Second Lesson, and Gospel for each Sunday. These scriptures may be read, studied and used as a basis for sermons, thus exposing the congregation to a variety of readings from all parts of the Bible.⁷

⁵ Andrew W. Blackwood, The Fine Art of Public Worship (Nashville: Abingdon Press, 1939), pp. 137-139.

⁶ G. Edwin Osborn, Christian Worship: A Service Book (St. Louis: Bethany Press, 1953), p. 568.

⁷ Valerie L. and Wallace R. Ford, Worship/Spiritual Life/ Evangelism (St. Louis: Christian Board of Publication, 1977), p.3.

Scope and Limitations

This project will be limited to the production of an order of worship, and fifty-two outlines of worship. The order of worship will return to a more liturgical style, calling for contemporary language in traditional liturgy. The lectionary selections will be studied for the fifty-two sundays of lectionary year B. A preaching topic for each Sunday will be selected. This project is intended to be for my own use and does not attempt to set a new style of worship and preaching for someone else.

This project will seek to integrate the disciplines of worship and preaching with church history and Biblical exegesis.

CHAPTER II

THE HISTORY OF LECTIONARY USAGE

There are many ideas and theories about the history of the lectionary and its use in worship. For every theory there is a counter-theory, and both are usually based on conjecture since there are very few facts available concerning the lectionary and its use prior to the third century A. D.

The story of the lectionary runs from the pre-Christian synogogue to the new Roman Catholic Ordo and its variants in American Protestantism. Across the centuries those who fashioned lectionaries were seeking to provide inclusive, appropriate, and crucial sequences of reading from scripture which opened its richness to the congregation.¹

Over the centuries lectionaries have been arranged in all sorts of ways. A common one is the 'lectio continua' or "continuous reading" of a biblical book or books, section by section. A related manner involves semi-continuous reading (i. e., with some passages omitted). A third is the "eclogadic" type (Greek ekloge = choice selection) where an isolated excerpt is assigned for one purpose or another to a specific date.² Lectionary series have been created for eucharistic services ("Mass") or "services of the word" (the divine office, Matins/Vespers, morning prayer). The readings may be conceived as texts for preaching or regarded as proclamation in their own right when read.³

¹ John Reumann, "A History of Lectionaries: From the Synagogue at Nazereth to Post-Vatican II," Interpretation, XXXI (April 1977), 116.

² Eric Werner, The Sacred Bridge (New York: Columbia University Press, 1959), p. 54.

³ E. J. Lengeling, "Pericopes," New Catholic Encyclopedia (New York: McGraw-Hill, 1967), XI, 131.

There is a great deal of controversy concerning Luke 4:16-30 where Jesus begins his public ministry in the synagogue at Nazareth. Jesus opened the scroll and "found the place" where Isaiah 61:1-2 was written. The question of whether the "place" has been pre-selected as a part of a Jewish Lectionary has been a problem that scholars have wrestled with for the past two centuries.

The passage in Luke 4 is fraught with difficulties - source, redaction, and whether a synagogue lectionary with readings from the prophets clearly existed in Jesus day. A further problem with 4:16-30 is whether one is trying to recover what the historical Jesus said or what Luke reflects from knowledge of his own day in diaspora synagogues. Caution is clearly in order. Even if all other difficulties are set aside, there remains the fact that the verses that Jesus reads in 4:18-19 are, in order, Isaiah 61:1; 58-6b; 61:2a in LXX form but with three variations. One wonders what sort of targumic text this "lectionary" must have been! And when it is observed how the themes in the Isaiah citation fit with the thought of Luke-Acts, there is likely a conclusion that the passage is Lukes work.⁴

However Luke 4 is read, the idea of a "school" stressing lectionary origins has developed, increasingly and currently, assuming synagogue lectionaries at the time of the New Testament.⁵ However the question of Luke 4:16-30 is settled it is obvious that the reading of sacred writings in Christian worship is an inheritance from the synagogue. It is thought that perhaps the weekly readings in the synagogue were used, at least partly, as a substitute for temple sacrifices.⁶

There are no Jewish pericope books available for earlier than the tenth-twelfth centuries A. D. , but it is thought that these may very well represent earlier practice. The following information was compiled by Reumann from

⁴Reumann, p. 118.

⁵R. G. Finch, The Synagogue Lectionary and the New Testament (London S. P. C. K. , 1939).

⁶Werner, p. 50.

the Encyclopaedia Judaica.⁷ The Torah was read as continuous readings for sabbaths, festivals and Jerusalem Market Days. These readings were in a fixed order at least as early as the century before Christ. The readings from the prophets which were read for dismissal at the end of the service did not come into use until later. The exact date cannot be determined because of lack of evidence. It is known that the prophets were read as isolated chapters not continuous readings. Usually it is thought that a three year (triennial cycle) Palestinian cycle existed, dividing the Pentateuch into 153 to 167 readings.

There is still great dispute over whether these Jewish lectionaries were carried over into the early church. Both sides present strong arguments to prove their point. I agree with John Reumann that it is unlikely that the early church, especially in Paul's time would use these readings of the law when we know what early Christian teaching was concerning the law.⁸

In 1952 the Anglican Archbishop of Quebec, Phillip Carrington developed his theory that Mark's gospel is a collection of Pericopes, forty-eight (or 49) lections for "the liturgical year" and fourteen more for the annual commemoration of the Passover. Carrington claimed that this lectionary arrangement was not Mark's own work but that already in the oral period units had developed to fit the calendrical, lectionary pattern. Carrington's theory has been severely criticized by most scholars but a few have joined him.⁹ M. D. Goulder agrees with Carrington and is making a case for Matthew also being a

⁷Reumann, p. 119.

⁸Ibid., p. 122.

⁹Philip Carrington, The Primitive Christian Calendar (New York: Cambridge University Press, 1952).

lectionary of the Jewish year.¹⁰ Aileen Guilding has presented a theory that the Gospel of John was developed around the Jewish Festivals and she goes so far as to say that the triennial cycle existed in the 4th century B. C. and helped shape the Pentateuch.¹¹ She too has been generally discredited and has found little acceptance.

There is just no real conclusive evidence available that the New Testament church was following any lectionary sequence.

It is not clear when or how the Christian lectionary system was developed, but by its very nature it can be concluded that development was slow and over a great period of time. Early organizing of readings may have been based on seasons of the year, events in the local area, events in the church year, past history, etc. All of these factors caused great variety in the way the Bible was read publicly. Early lectionaries might have two, three, four or more readings. Two readings was the norm for Roman Catholic Mass in the sixth century.¹² The use of Gospel lections has been traced to the time of Pope Gregory and the epistle lectionary was first used in Gaul; the two were combined around 800.¹³ The lectionary continued to be developed and changed through the Middle Ages. The reformation in the sixteenth century brought about the traditional western lectionary. The council of Trent established the lectionary for the church at Rome. Zwingli preferred to use a lectio continua system, Calvin wanted only

¹⁰ M. D. Golder, Midrash and Lection in Matthew (London: S. P. C. K. , 1974).

¹¹ Aileen Guilding, The Forth Gospel and Jewish Worship: A Study of the relation of St. John's Gospel to the ancient Jewish lectionary system (Oxford, Clarendon Press, 1960).

¹² Lengeling, XI, 131-138.

¹³ Reumann, p. 125.

one reading each Sunday, usually from the Gospels, Luther adopted a traditional lectionary to be used for preaching and reading in the vernacular. The Church of England also established a lectionary system. By and large the "radical reformation" and "Free Churches" rejected lectionaries.¹⁴ From their deep reformed roots and their affinity with the "Free Churches" and the movements of the "Radical Reformation", Disciples received a predisposition against the lectionary.

With only a few variations the liturgical churches of the West have had a lectionary of Gospel and epistle lessons from the Sixteenth century to the 1970's. There have been other lectionaries prepared and published by other groups including the Congregational-Christian Lectionary published in 1948.

Vatican II called for the preparation of a new lectionary to replace the one that had developed for over 1500 years. The document called the "Sacrosanctum Concilium" laid great emphasis on sacred Scripture in liturgy and above all enjoined: "The treasures of the Bible are to be opened up more lavishly, so that richer fare may be provided for the faithful at the Table of God's Word. In this way a more representative portion of the Holy Scriptures will be read to the people over a set cycle of years".¹⁵ Eighteen members of a task force worked on the new lectionary from 1964 to 1969. The finished Order of Readings was to begin on November 30, 1969.

The Ordo is a three year system, years are labeled A, B, & C. Matthew is concentrated on in Year A, Mark and parts of John in Year B and Luke in Year C. The Old Testament lesson is chosen to reinforce, give background, or provide contrast to the gospel for the day. For much of the year, the gospel selections are semi-continuous from a book in its chapter

¹⁴Ibid., p. 128.

¹⁵Ibid.

sequence; Old Testament readings have no sequence with each other. The epistles are read semi-continuously in certain seasons, in blocks of three to sixteen weeks. The epistle lesson is not chosen to relate in contents with the gospel and Old Testament lessons, but has its own sequence from week to week.¹⁶

The America Presbyterian church adopted the Roman Catholic Ordo in 1970 after making some minor adjustments to replace Old Testament Apocryphal readings with canonical passages. The Christian Church (Disciples of Christ) and the United Church of Christ also adopted this Presbyterium revision. The Lutheran Church in America made some other adjustments as has the Episcopal Church in the U.S. The ordo has been adopted in a slightly different version by The United Methodist Church and the Consultation on Church Union (COCU).

Essentially all of these churches are using the same lectionary, which has great possibilities for ecumenical endeavors of the future. However, the term using is perhaps a little too strong. The new lectionary is available to these various denominations but in the non-liturgical churches the ministers are free to choose which scriptures will be used, so there is no assurance of widespread usage of the lectionary.

¹⁶Ibid., p. 129

CHAPTER III

SOME REFLECTIONS ON WORSHIP

There is much in the literature today concerning worship and the use of liturgy. Liturgical worship is no longer something reserved for the so-called catholic or liturgical churches, but it now has fairly widespread usage among many churches. There has been much experimentation with worship during the last fifteen years, but we seem to have moved to an era of less experimentation and more carefully thought through styles of worship today.

The Christian Church (Disciples of Christ) has had an order of worship that was fairly common throughout the communion for several generations. However, this order of worship tended to be preacher oriented, without much involvement of the congregation except for the singing of hymns and an occasional responsive reading. The liturgical renewal has been sweeping through all the denominations during the recent years and with it comes the opportunity for liturgy with more congregational involvement. Although I do not feel that Disciples are ready for or in need of a strict liturgical style of worship, I do think that an order of worship that involves the congregation, recognizes the church year, uses contemporary language, follows a worship theme and makes use of the lectionary is of great value for Disciple churches.

This chapter is not a systematic essay on the theology of worship. However, several writers have been very helpful to me as I have developed my thoughts and ideas concerning worship. They express concerns that I have had on my mind as this project has developed.

William B. Oden says:

My generation left seminary eager to translate renewal into congregational life. We were charged with the task of recovering integrity of

worship through rediscovery of our 'whole' tradition. Revivalism and pietism had created worship styles and devotional patterns that were often cut loose from pre-Nineteenth Century liturgy. Our theological tools were provided by Barth, Tillich, the brothers Niebuhr, and others, and we were eager to reclaim our lost Reformation heritage. . . . David Owen suggests that there were three inadequate responses to the ferment of the sixties at the local church level - blind adherence to traditional forms, ignorant dismissal of the tradition, and liturgical tinkering. . . .

Persons always worship out of their life-experiences. Christian liturgy is authentic only as it is a vehicle to tell a story about the life-journeys of faith and unfaith of those who have gone before us (our scripture and tradition). But liturgy also is the symbolic process through which 'the story' becomes 'my story'. Liturgy that is authentically both universal and local, ancient and contemporary, 'the story' and 'my story' will be liturgy that participates in the ongoing life - journey of faith and redemption.¹

Harvey Seifert states:

We are now, in the words of Daniel Stevick, in a period of enormous liturgical creativity which has not yet produced its best work. It would be tragic prematurely to terminate this creativity and to settle down as a little company of antique collectors on a side street while the main traffic of the world went by on a freeway several blocks away. We now require liturgies of enormous strength and moving beauty, bringing us into the living presence of God, immersing us in unity with all our brothers and sisters, and thrusting us into the world with new power for justice and hope.

Seifert also says:

One of the greatest weaknesses of many contemporary churches is that they have nothing more to say to persons after they have attended for three or four years. By that time they have learned all that is available to be learned. Ministers' sermons and church school classes are distressingly repetitious in a kind of ecclesiastical overkill. Instead of probing more profoundly, we simply reiterate the same generalities. Congregations could internalize general principles more deeply if we widened and deepened the range of specific illustrations. In an auto factory it is not necessary to reinvent the wheel each morning. It is not worth tuition money to reread the primer each semester in college. Unless in church people go beyond the hackneyed and obvious to receive something important they did not have before they are poor stewards of time if they come back.²

Daniel E. Taylor says:

Note the major elements of the scene. At Pentecost their jubilation knew no bounds and their enthusiasm was so lively and so ecstatic that some

¹ Oden, Liturgy as Life Journey (Los Angeles: Action House, 1976), pp. 1-12.

² Harvey Seifert, New Power for the Church (Philadelphia: Westminster Press, 1976), p. 100-104.

onlookers accused them of being drunk. What a contrast with some dour, long-faced, joyless Christians! What a contrast with the casual way most of us come to church out of dull habit, scarcely expecting anything to happen. What a contrast to flat, dull preaching and to the usual routine of the service followed week after week, over and over! A pastor who followed me in Portland took down the worship hours from the bulletin board and put up instead, "Celebrations", with times of services. Worship is celebration. It is joyous, lively, jubilant and friendly. It is full of alleluias! Now worship is not just celebration - not merely hurrahs. It is also a sense of the holy. It is man standing in reverence and awe before the utter goodness and righteousness of God, and no man, sinful as all humanity is, stands before such a God lightly. But, whether your spine tingles with awe or your heart beats wildly for joy, worship is not an offhand matter. How significant that real worship should be confused with drunkenness, or taking a trip with dope, or the ecstatic frenzy of the whirling dervish; rather than with our cold, rational natures, Man is made for emotion so that one who is not warmed by the love of God may turn to wine or peyote root as second-rate substitutes.³

Harvey Cox has been quoted:

Festivity and fantasy are not only worthwhile in themselves, they are absolutely vital to human life. They enable man to relate himself to the past and the future in ways that seem impossible for animals. The festival, the special time when ordinary chores are set aside while man celebrates some event, affirms the sheer goodness of what is, or observes the memory of a god or hero, is a distinctly human activity. It arises from man's peculiar power to incorporate into his own life the joys of other people and the experience of previous generations. Porpoises and chimpanzees may play. Only man celebrates. Festivity is human form of play through which man appropriates an extended area of life, including the past, into his own experience.⁴

³Wesley D. Taylor, A New Wind Blowin' Resources for Contemporary Worship, (Center for Worship Reformation, 1971) unpagged.

⁴Ibid., unpagged.

CHAPTER IV

AN ORDER OF WORSHIP

The order of worship presented here is not meant to be "set in concrete", nor is it intended to be the new order for all Christian Churches (Disciples of Christ). It is simply the response of one person to fill a personal void and emptiness that he feels in many Disciple worship services. It is an attempt to bring joy and celebration and excitement to worship. It is intended to establish a structure with great internal flexibility, that recognizes liturgy as the central way that the church expresses its nature and mission, that witnesses to the presence of Jesus Christ in our lives and that seeks to be a vehicle for his redeeming word.

After consulting many worship books and various orders of worship, I have settled upon The Worship Book published by Westminster Press¹ as my guide. I am also indebted to Dr. Edwin C. Linberg, Pastor of Temple City Christian Church, Temple City, California, for ideas found in a series of worship bulletins from that church.

The Rationale for the Elements

The following explanation of each of the items within this order of worship is intended to give the reader a better idea about the rationale behind this liturgy.

¹ Joint Committee on Worship for Presbyterian Churches, The Worship Book: Services and Hymns (Philadelphia: Westminster Press, 1972)

The Preparation for Worship: This is an informal time set aside to prepare the congregation for worship. It provides an opportunity for the learning of new hymns and the singing of old familiar hymns which are no longer appropriate for worship. Announcements that affect the business and welfare of the total congregation or that pertain to events within the community may be made. The prayer of preparation is intended to have a quieting, settling effect on the assembled congregation as they experience the prelude. The prelude is a part of this preparation time and is intended to raise the expectation of the congregation that something is about to happen, and that they may be brought into a closer relationship with God.

The Preparation for Worship could be called the Advent of the worship service.

The Call to Worship: This is sometimes called the greeting. It is an invitation to the congregation to join together in worshipping God. When followed by the hymn of praise the call to worship should also contain words of praise. When this expression is written as a responsive litany it involves the congregation actively rather than passively and continues a pattern of worship that goes back through the primitive Christian community to the Liturgy of Israel in the Temple.

The Hymn of Praise: This hymn could be replaced by reading a Psalm of Praise or by using one of the Canticles of the church such as "Gloria in Excelsis" or "Te Deum Laudamus". However, the hymn of praise seems more appropriate to worship in the Christian Church (Disciples of Christ), if for no other reason than its historical usage at this point in the service. Singing also introduces a richer component of emotion than does unison or responsive reading.

The Confession of Sin: This has not traditionally been a part of worship in the Christian Church (Disciples of Christ). It was never mentioned in G. Edwin Osborn's book "Christian Worship - A Service Book."² Several years after publishing this Dr. Osborn was questioned concerning his omission of the confession of sin. He stated that he had not omitted it because he thought it improper, but because it just wasn't in use by Disciples churches at the time that he wrote his book.³ However, Osborn makes the point that the confession of sin was not absent from Disciple worship, in former times the private meditation before communion was interpreted as a time of confession and the pastoral prayer invariably contained a section of confession. At the time of this questioning in 1961 the confession of sin was becoming a part of many worship services in the Christian Churches (Disciples of Christ). To the extent that Disciples of Christ are using such a confession they have recovered a basic element in the historic Christian liturgy which Methodist, Reformed, and Lutheran churches share with Anglicans, Catholics and Orthodox. Disciples formed their pattern of worship on the frontier where the "peoples churches" tended to suspend most such liturgical practices. The Disciple doctrine of the ministry in the early period favored individual confession.

The confession of sin should contain a call to confession given by the minister, the prayer of confession prayed in unison by the congregation and the minister, and the declaration of pardon or words of assurance spoken by the minister.

²G. Edwin Osborn, Christian Worship: A Service Book (St. Louis: Betheny Press, 1953).

³G. Edwin Osborn, "Why our Service book omits any unison confession of sin," Scroll, LIII (Summer 1961), 2-7.

The confession of sin follows the format and placement found in the Presbyterian Worshipbook⁴ and the COCU worship booklet⁵. I feel that this confrontation with sin as a day-to-day reality and the assurance of God's forgiveness is a vitally important aspect of Christian Worship. The Gloria Patri is sung at this point to proclaim the glorious good news that sin can be cleared and that we the children of God are a forgiven people.

The Sharing of Joys and Concerns of the People: This is a way of bringing together the main issues of life that the people face, or to declare what God is doing in their world. People are encouraged to talk about anything happening in their lives or that they are concerned with: hunger, poverty, equal housing, a birth, wedding or engagement announcement, a birthday or wedding anniversary, the death or illness of a loved one. "Members of the congregation thereby come to look upon their week in a fresh way. What happens to them, their friends, their enemies, their society are all understood and experienced with the knowledge that these matters can be brought to the worshipping community, shared and celebrated".⁶

The Prayers of the People: This is an intercessory type of prayer that should attempt to incorporate the joys and concerns of the people in either a specific

⁴Joint Committee on Worship for Presbyterian Churches, p. 26.

⁵Commission on Worship of the Consultation on Church Union (COCU), An Order of Worship (Cincinnati: Forward Movement, 1968), pp. 16-19.

⁶Worship Study Commission (1970-1972) Christian Church (Disciples of Christ), In Spirit and with Honesty (St. Louis: Christian Board of Publication, 1973), p. 62.

or general way. Both the prayer and the sharing could be an intercessory act after the sermon. I prefer them here before the sermon so that the Scripture lesson and/or the sermon can be made more relevant to the current life issues of the congregation. That probably will not be possible on more than half the Sundays of the year, but when it does happen that concerns and lessons or sermon are in harmony it will be a more significant worship experience. The preacher should be sensitive to this and work in any connections between the joy and concerns of the people and the word of God.

The Scripture Reading: There does not seem to be a need to explain the reading of Scripture in a christian worship service. The anthem is placed between the readings of the Old and New Testament the same as it is in the Presbyterian and COCU worship. This seems a good place to put this musical item that was never a part of the early church liturgy prior to the middle ages.

The Sermon: The sermon follows the lesson in a traditional manner and should be based upon the scripture lection for the day.

The Invitation to Christian Discipleship: This invitation is extended by the minister, and persons are invited to respond by coming forward during the singing of the hymn of commitment.

The Passing of the Peace: This seems to be a very appropriate way to end the first half of the service before beginning the eucharistic half of the service.

The Eucharist: The eucharistic part of the service includes both the taking up of offerings and the Lord's Supper. The communion appears in various places in different Christian Churches (Disciples of Christ), but I feel that it belongs here after the proclamation of the word, where it has been for hundreds of years

in the traditional mass. The service of Eucharist actually begins with the Offering. The offertory sentences may be given by the minister or by a lay person. These sentences may be an appropriate scripture that concerns stewardship, a plea for support for a special project or for a special day offering, or a lifting up of praise for some significant act of stewardship that has been accomplished by the congregation. During the taking of the collection a musical offertory selection may be sung or played. The Doxology is sung as the deacons bring the gifts to the table. The gifts may and rightly should include the bread and the wine for the communion.

The invitation to the Lord's Table should be given by the Minister. In most Christian Churches (Disciples of Christ) all persons who understand themselves to be believers in Jesus Christ are welcome to partake of communion, whatever their church membership. This communion closely follows a standard format that was developed by Alexander Campbell as early as 1831⁷ and is very much a tradition of the Christian Church (Disciples of Christ). I see no need to make any changes in this aspect of the order of worship.

The Dismissal: The Dismissal naturally comes at the end of the service and it includes a responsive reading that focuses on taking the word of God out into the World. One stanza of a parting hymn may be sung or the service may end with the Benediction.

⁷Valerie L. and Wallace R. Ford, Worship/Spiritual Life/Evangelism (St. Louis: Christian Board of Publication, 1977), p. 3.

AN OUTLINE OF AN ORDER OF WORSHIP

PREPARATION FOR WORSHIP: This period will begin fifteen minutes prior to normal worship service.

HYMN SING: During the hymn sing at least three hymns or songs will be sung and any variety may be used. This is a time to respond to requests for "good old songs" or for "contemporary music". New Hymns for use later in the service may be introduced at this time. The hymn sing should be kept informal and not seen as a part of the worship. During this time people may be encouraged to move closer to the front if that is a problem. If possible the hymn sing should be directed by the choir director.

ANNOUNCEMENTS: These should be announcements of events within the life of the church and not prayer requests or concerns of the people.

PRAYER OF PREPARATION: A short prayer or meditation should be printed in the bulletin at this point to be read by minister or lay reader. This prayer should focus the attention of the congregation on the beginning of worship.

PRELUDE: The musical prelude may be played upon the piano, organ, guitar or any instrument. It may be sung, or it may be an audio-visual presentation. The purpose of the prelude is to prepare the people for worship and to raise their expectations that something is about to happen in their lives.

CALL TO WORSHIP: A Responsive Litany

HYMN OF PRAISE:

CONFESSION OF SIN:

CALL TO CONFESSION: Spoken by minister, may or may not be printed in bulletin.

PRAYER OF CONFESSION: Printed in bulletin and prayed in unison.

DECLARATION OF PARDON: Words of Assurance spoken by minister.

GLORIA PATRI

THE SHARING OF JOYS AND CONCERNS OF THE PEOPLE: The concerns of the people may be placed here at the early part of the service or it may be placed as a time of intercessory prayer after the sermon. I prefer its placement here. The joys and concerns could run for two minutes or perhaps twenty. The people should be encouraged

to express their concerns and joys, to recite how they have encountered God in the events of the week.

PRAYERS OF THE PEOPLE: The minister may incorporate into the prayer any of the concerns that have been raised above.

OLD TESTAMENT LESSON: Read by a minister or lay leader.

ANTHEN: A hymn may be substituted if no choir is available.

NEW TESTAMENT LESSONS: Read by minister that will be preaching.

EPISTLE LESSON:

GOSPEL LESSON:

SERMON:

HYMN OF COMMITMENT: An invitation is offered to Christian Discipleship through transfer of membership or a confession of faith and request for baptism.

THE PEACE: The people are asked to greet one another with a handshake, or hug, saying, "Peace be with you", or some similar greeting.

THE OFFERING:

OFFERTORY SENTENCES

OFFERTORY

DOXOLOGY: During the singing of the doxology the offering and a symbolic chalice and loaf may be brought to communion table.

PRAYER OF DEDICATION: Given by minister or presiding Elder.

THE COMMUNION:

INVITATION TO THE LORDS TABLE: Given by minister.

HYMN OF COMMUNION:

WORDS OF INSTITUTION: May be given by minister or by elder.

ELDER'S PRAYERS:

SHARING OF COMMUNION:

THE DISMISSAL:

THE SENDING FORTH: This litany should be read responsively.

A PARTING HYMN: This should usually be only one stanza of a hymn.

THE BENEDICTION:

THE HYMNS

The hymns selected for each Sunday's worship were taken from the Hymnbook for Christian Worship.⁸ Hymns were selected on the basis of the worship theme and the season of the church year. The following eighteen themes are used:

Hope	Gospel Call	Conflict	Thanksgiving
Faith	Confession/ Comittment	Victory	Wisdom
Love	Forgiveness	Trinity	Unity
Assurance	Stewardship	Strength	Joy
Mission		Unity	

Hymns selected for Advent follow the general seasonal theme of anticipation, expectation, hope, need, confession. Some examples are:

105	Lift Up Your Heads, Ye Mighty Gates
108	O Come, O Come, Emmanuel
115	On Jordan's Bank the Baptist's Cry
114	Let All Mortal Flesh Keep Silence

Hymns selected for Epiphany follow the seasonal themes of being called to mission, called to love and called to preach the Good News.

140	Earth Has Many a Novel City
146	O Love, How Deep, How Broad, How High
238	Jesus My Lord, My God, My All
335	Renew Thy Church, Her Ministries Restore

Hymns selected for Lent follow the seasonal theme of temptation, Penitence, Trial, Conflict, and Self-denial. Some examples are:

245	God of Grace and God of Glory
208	In The Cross of Christ I Glory

⁸Hymnbook Committee of the Christian Church (Disciples of Christ) and the American Baptist Convention, Hymnbook for Christian Worship (St. Louis: Bethany Press; Valley Forge: Judson Press, 1970)

94	Take My Life and Let It Be
171	When I Survey the Wondrous Cross

Hymns selected for Eastertide follow the seasonal theme of Resurrection, Ascension, Praise to Christ, Forgiveness, New Life. Some examples:

284	All Hail the Power of Jesus' Name
286	Fairest Lord Jesus
173	Come, Ye Faithful, Raise the Strain
186	Look, Ye Saints, the Sight Is Glorious

Hymns selected for Pentecost reflect the seasonal themes of the response of the Church to God's action. The Christian community is called to witness, to service, to unity, and to stewardship. The gifts of the Christian Life such as assurance, church fellowship, the Good News of Christ's gospel, the coming of the kingdom of God, the love of Christ and justice for society are all themes for Pentecost. Some examples of hymns selected are:

193	Come, Holy Spirit, God and Lord
290	The Church's One Foundation
279	For All the Saints
330	O Zion, Haste, Thy Mission High Fulfilling
348	I Love Thy Kingdom Lord

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APPENDIX
Fifty-Two Worship Outlines

Liturgical Season Advent

Liturgical Color Purple

Year B Day First Sunday in Advent

Lectionary Scripture:

Old Testament Isa 63:16-64:4

Psalm 80: 1ac + 2b, 14-15, 17-18

Gospel Mark 13:32-37

Epistle I Cor. 1:3-9

Worship Theme Hope

Sermon Topic Waiting for Divine Intervention

Hymns 105, 108, 115, 114

Litanies:

Liturgical Season Advent

Liturgical Color Purple

Year B Day Second Sunday in Advent

Lectionary Scripture:

Old Testament Isa. 40:1-5, 9-11

Psalm 85: 8ab and 9, 10-11, 12-13

Gospel Mark 1:1-8

Epistle 2 Peter 3:8-14

Worship Theme Faith

Sermon Topic Preparation=Our response to Gods Promise

Hymns 106, 114, 115, 120

Litanies:

Liturgical Season Advent

Liturgical Color Purple

Year B Day Third Sunday in Advent

Lectionary Scripture:

Old Testament Isa. 61: 1-4, 8-11

Psalms Luke 1: 46-48, 49-50, 53-54

Gospel John 1: 6-8, 19-28

Epistle I Thess. 5:16-24

Worship Theme Joy

Sermon Topic Anticipation of Great Joy

Hymns 115, 117, 126, 119

Litanies:

Liturgical Season Advent

Liturgical Color Purple

Year B Day Fourth Sunday in Advent

Lectionary Scripture:

Old Testament 2 Sam. 7: 8-16

Psalm 89: 1-2, 3-4, 26-28

Gospel Luke 1: 26-38

Epistle Rom. 16: 25-27

Worship Theme Love

Sermon Topic The Annunciation of Christ

Hymns 124, 122, 123, 118

Litanies:

Liturgical Season Christmastide

Liturgical Color White

Year B Day Christmas Day

Lectionary Scripture:

Old Testament Isa. 62: 6-12

Psalm 97: 1 and 6, 11-12

Gospel Matt. 1: 18-25

Epistle Col. 1: 15-20 (Titus 3:4-7)

Worship Theme Promise Fulfilled (Assurance)

Sermon Topic God's revelation in Christ

Hymns 121, 119, 134, 129

Litanies:

Liturgical Season Christmastide

Liturgical Color White

Year B Day Christmas I

Lectionary Scripture:

Old Testament Jer. 31: 10-13

Psalm

Gospel Luke 2: 25-35

Epistle Heb. 2: 10-18

Worship Theme God with us (Assurance)

Sermon Topic Jesus brings a Gift, makes a claim

Hymns 1, 17, 45, 304, 302

Litanies:

Liturgical Season Epiphany

Liturgical Color Green

Year B Day First Sunday after January 1st

Lectionary Scripture:

Old Testament Isa. 61: 1-4

Psalm

Gospel Mark 1: 4-11

Epistle Acts 11: 4-18

Worship Theme Ministry and Mission

Sermon Topic The Law Demands Righteousness

Hymns 335, 339, 269, 305, 43

Litanies:

Liturgical Season Epiphany

Liturgical Color Green

Year B Day Epiphany II

Lectionary Scripture:

Old Testament 1 Sam. 3: 1-10

Psalm 40: 1 and 3ab, 6-7a, 7b-8, 9

Gospel John 1: 35-42

Epistle 1 Cor. 6: 12-20

Worship Theme Gospel Call and Response

Sermon Topic Here am I, Lord!

Hymns 72, 204, 220, 307, 302

Litanies:

Liturgical Season Epiphany

Liturgical Color Green

Year B Day Epiphany III

Lectionary Scripture:

Old Testament Jon. 3: 1-5, 10

Psalm 25: 4-9

Gospel Mark 1: 14-22

Epistle I Cor. 7: 29-31

Worship Theme Confession + Commitment

Sermon Topic The Cost of Discipleship

Hymns 75, 85, 87, 308, 273

Litanies:

Liturgical Season Epiphany

Liturgical Color Green

Year B Day Epiphany IV

Lectionary Scripture:

Old Testament Deut. 18: 15-22

Psalms 95: 1-9

Gospel Mark 1: 21-28

Epistle I Cor. 7: 32-35

Worship Theme Knowledge (Gospel Call)

Sermon Topic Jesus Comes to Teach

Hymns 284, 325, 94, 327, 348

Litanies:

Liturgical Season Epiphany

Liturgical Color Green

Year B Day Epiphany V

Lectionary Scripture:

Old Testament Job 7: 1-7

Psalm 147: 1-6

Gospel Mark 1: 29-39

Epistle I Cor. 9: 16-19

Worship Theme Called to Love

Sermon Topic Christ Brings Wholeness

Hymns 49, 297, 293, 309, 316

Litanies:

Liturgical Season Epiphany

Liturgical Color Green

Year B Day Epiphany VI

Lectionary Scripture:

Old Testament Lev. 13: 1-2, 44-46

Psalms 32: 1-2, 5, 11

Gospel Mark 1: 40-45

Epistle I Cor. 10: 31-11: 1

Worship Theme Ministry and Mission

Sermon Topic Power of the Cross

Hymns 290, 335, 332, 310, 43

Litanies:

Liturgical Season Epiphany

Liturgical Color Green

Year B Day Epiphany VII

Lectionary Scripture:

Old Testament Isa. 43: 18-25

Psalm 41: 1-13

Gospel Mark 2: 1-12

Epistle 2 Cor. 1: 18-22

Worship Theme Forgiveness of Sin

Sermon Topic "Nothing that is Possible Can Save Us"

Hymns 155, 85, 17, 288, 302

Litanies:

Liturgical Season Epiphany

Liturgical Color Green

Year B Day Epiphany VIII

Lectionary Scripture:

Old Testament Hos. 2: 14-20

Psalm 103: 1-13

Gospel Mark 2: 18-22

Epistle 2 Cor. 3: 17-4: 2

Worship Theme Judgement and Hope

Sermon Topic You Don't Fast at a Wedding!

Hymns 23, 160, 201, 89, 273

Litanies:

Liturgical Season Lent

Liturgical Color Purple

Year B Day Lent I

Lectionary Scripture:

Old Testament Gen. 9: 8-15

Psalm 25: 4-9

Gospel Mark 1: 12-15

Epistle 1 Pet. 3: 18-22

Worship Theme Trial (conflict)

Sermon Topic The Cross: Hope Against Hopelessness

Hymns 57, 253, 204, 166, 348

Litanies:

Liturgical Season Lent

Liturgical Color Purple

Year B Day Lent II

Lectionary Scripture:

Old Testament Gen. 22: 1-2, 9-13

Psalm 116: 10-19

Gospel Mark 9: 1-9

Epistle Rom. 8: 31-39

Worship Theme God's Grace (forgiveness)

Sermon Topic Face the Cross with Jesus

Hymns 31, 159, 247, 151

Litanies:

Liturgical Season Lent

Liturgical Color Purple

Year B Day Lent III

Lectionary Scripture:

Old Testament Exod. 20: 1-3, 7-8, 12-17

Psalm 19: 7-10

Gospel John 4: 19-26

Epistle I Cor. 1: 22-25

Worship Theme Conflict

Sermon Topic The Cross as a Sign of Gods Wisdom and Power

Hymns 184, 208, 94, 171, 43

Litanies:

Liturgical Season Lent

Liturgical Color Purple

Year B Day Lent IV

Lectionary Scripture:

Old Testament 2 Chron. 36: 14-21

Psalm

Gospel John 3: 14-21

Epistle Eph. 2: 1-10

Worship Theme Love

Sermon Topic Cross is Ultimate Manifestation of Gods Love.

Hymns 246, 164, 218, 170, 302

Litanies:

Liturgical Season Lent

Liturgical Color Purple

Year B Day Lent V

Lectionary Scripture:

Old Testament Jer. 31: 31-34

Psalm 51: 1-13

Gospel John 12: 20-33

Epistle Heb. 5: 7-10

Worship Theme Prayer

Sermon Topic A New Covenant with Cross

Hymns 93, 163, 216, 162, 273

Litanies:

Liturgical Season Holy Week

Liturgical Color Red

Year B Day Palm Sunday

Lectionary Scripture:

Old Testament Zech. 9: 9-12

Psalm _____

Gospel Mark 11: 1-11

Epistle Heb. 12: 1-6

Worship Theme Hope

Sermon Topic The Suffering Servant Becomes a King

Hymns 155, 154, 156, 317, 348

Litanies:

Liturgical Season Easter

Liturgical Color Purple

Year B Day Easter Day

Lectionary Scripture:

Old Testament Isa. 25: 6-9

Psalm _____

Gospel Mark 16: 1-8

Epistle 1 Peter 1: 3-9

Worship Theme Victory over Death

Sermon Topic He is Going on Before You

Hymns 180, 181, 173, 315

Litanies:

Liturgical Season Easter

Liturgical Color Purple

Year B Day Easter II

Lectionary Scripture:

Old Testament Acts 4: 32-35

Psalm 118: 2-24

Gospel Matt. 28: 11-20

Epistle I John 5: 1-6

Worship Theme Faith

Sermon Topic Power of Christian Faith

Hymns 155, 253, 244, 311, 43

Litanies:

Liturgical Season Easter

Liturgical Color Purple

Year B Day Easter III

Lectionary Scripture:

Old Testament Acts 3: 13-15, 17-19

Psalm 4: 1-8

Gospel Luke 24: 36-49

Epistle I John 2: 1-6

Worship Theme Victory over Sin

Sermon Topic Christ's Suffering takes away Human Sin

Hymns 54, 139, 23, 312, 302

Litanies:

Liturgical Season Easter

Liturgical Color Purple

Year B Day Easter IV

Lectionary Scripture:

Old Testament Acts 4: 8-12

Psalm 118: 1-29

Gospel John 10: 11-18

Epistle I John 3: 1-3

Worship Theme Gods Love

Sermon Topic The Risen Lord, at Work in the World

Hymns 284, 34, 99, 313, 273

Litanies:

Liturgical Season Easter

Liturgical Color Purple

Year B Day Easter V

Lectionary Scripture:

Old Testament Acts 9: 26-31

Psalm 22: 25-31

Gospel John 15: 1-8

Epistle I John 3: 18-24

Worship Theme New Life (gospel call)

Sermon Topic Dwelling with Christ

Hymns 184, 7, 220, 171, 348

Litanies:

Liturgical Season Easter

Liturgical Color Purple

Year B Day Easter VI

Lectionary Scripture:

Old Testament Acts 10: 34-48

Psalm 98: 1-4

Gospel John 15: 9-17

Epistle I John 4: 1-7

Worship Theme Community (mission)

Sermon Topic The Church: A Society of Friends

Hymns 245, 286, 208, 314, 316

Litanies:

Liturgical Season Easter

Liturgical Color Purple

Year B Day Easter VII

Lectionary Scripture:

Old Testament Acts 1: 15-17, 21-26

Psalm 103: 1-20

Gospel John 17: 11-19

Epistle I John 4: 11-16

Worship Theme Discipleship (mission)

Sermon Topic Called to Wash Each Others Feet

Hymns 70, 291, 224, 319, 43

Litanies:

Liturgical Season Pentecost

Liturgical Color Red

Year B Day Pentecost

Lectionary Scripture:

Old Testament Joel 2: 28-32

Psalm 104: 1-30

Gospel John 16: 5-15

Epistle Acts 2: 1-13

Worship Theme Mission

Sermon Topic The Church Comes Alive

Hymns 22, 201, 200, 313, 302

Litanies:

Liturgical Season Pentecost

Liturgical Color Green

Year B Day Pentecost I (Holy Trinity)

Lectionary Scripture:

Old Testament Isa. 6: 1-8

Psalm 33: 4-9, 18-22

Gospel John 3: 1-17

Epistle Rom. 8: 12-17

Worship Theme Trinity

Sermon Topic Neither Tritarians nor Unitarians

Hymns 70, 23, 240, 304, 273

Litanies:

Liturgical Season Pentecost

Liturgical Color Green

Year B Day Pentecost II

Lectionary Scripture:

Old Testament Deut. 5: 12-15

Psalm 81: 2-10

Gospel Mark 2: 23-3: 6

Epistle 2 Cor. 4: 6-11

Worship Theme World Hunger (ministry and mission)

Sermon Topic Facing the World

Hymns 348, 335, 339, 305, 348

Litanies:

Liturgical Season Pentecost

Liturgical Color Green

Year B Day Pentecost III

Lectionary Scripture:

Old Testament Gen. 3: 9-15

Psalm _____

Gospel Mark 3: 20-35

Epistle 2 Cor. 4: 13-5: 1

Worship Theme Forgiveness of Sin

Sermon Topic From Fall to Fulfillment

Hymns 75, 85, 216, 307, 316

Litanies:

Liturgical Season Pentecost

Liturgical Color Green

Year B Day Pentecost IV

Lectionary Scripture:

Old Testament Ezek. 17: 22-24

Psalm

Gospel Mark 4: 26-34

Epistle 2 Cor. 5: 6-10

Worship Theme Faith in God

Sermon Topic Courage and Confidence

Hymns 246, 247, 218, 308, 43

Litanies:

Liturgical Season Pentecost

Liturgical Color Green

Year B Day Pentecost V

Lectionary Scripture:

Old Testament Job. 38: 1-11

Psalm 107: 23-24, 25-26, 28-29, 30-31

Gospel Mark 4: 35-41

Epistle 2 Cor. 5: 16-21

Worship Theme Assurance

Sermon Topic A New Being in Christ

Hymns 1, 157, 251, 327

Litanies:

Liturgical Season Pentecost

Liturgical Color Green

Year B Day Pentecost VI

Lectionary Scripture:

Old Testament Gen. 4: 3-10

Psalm 30: 1-12

Gospel Mark 5: 21-43

Epistle 2 Cor. 8: 7-15

Worship Theme Stewardship

Sermon Topic What Price Hope?

Hymns 31, 330, 214, 309, 273

Litanies:

Liturgical Season Pentecost

Liturgical Color Green

Year B Day Pentecost VII

Lectionary Scripture:

Old Testament Ezek. 2: 1-5

Psalm 123: 1-4

Gospel Mark 6: 1-6

Epistle 2 Cor. 12: 7-10

Worship Theme Strength through Weakness

Sermon Topic Difficulty of Christian Discipleship

Hymns 297, 265, 271, 272, 273

Litanies:

Liturgical Season Pentecost

Liturgical Color Green

Year B Day Pentecost VIII

Lectionary Scripture:

Old Testament Amos 7: 12-17

Psalm 85: 8ab-9, 10-11, 12-13

Gospel Mark 6: 7-13

Epistle Eph. 1: 3-10

Worship Theme Mission of the Church

Sermon Topic Civil Religion vs. the Gospel

Hymns 99, 335, 342, 310, 348

Litanies:

Liturgical Season Pentecost

Liturgical Color Green

Year B Day Pentecost IX

Lectionary Scripture:

Old Testament Jer. 23: 1-6

Psalm 23: 1-6

Gospel Mark 6: 30-34

Epistle Eph. 2: 11-18

Worship Theme Church as God's Family (assurance)

Sermon Topic The Caring Christ

Hymns 290, 296, 279, 310, 348

Litanies:

Liturgical Season Pentecost

Liturgical Color Green

Year B Day Pentecost X

Lectionary Scripture:

Old Testament 2 Kings 4: 42-44

Psalm 145: 10-18

Gospel John 6: 1-15

Epistle Eph. 4: 1-6, 11-16

Worship Theme Unity

Sermon Topic Feeding People Together

Hymns 348, 351, 354, 304, 43

Litanies:

Liturgical Season Pentecost

Liturgical Color Green

Year B Day Pentecost XI

Lectionary Scripture:

Old Testament Exod. 16: 2-4, 12-15

Psalm 78: 3-4bcd, 23-24, 25, 54-55ab

Gospel John 6: 24-35

Epistle Eph. 4: 17-24

Worship Theme Grace

Sermon Topic Bread from Heaven

Hymns 181, 327, 17, 303, 302

Litanies:

Liturgical Season Pentecost

Liturgical Color Green

Year B Day Pentecost XII

Lectionary Scripture:

Old Testament I Kings 19: 4-8

Psalm 39: 1-8

Gospel John 6: 41-51

Epistle Eph. 4: 30-5: 2

Worship Theme Faith

Sermon Topic Return to Your Beginnings

Hymns 155, 5, 243, 247, 302

Litanies:

Liturgical Season Pentecost

Liturgical Color Green

Year B Day Pentecost XIII

Lectionary Scripture:

Old Testament Prov. 9: 1-6

Psalm 34: 1-2, 9-10, 11-12, 13-14

Gospel John 6: 51-59

Epistle Eph. 5: 15-20

Worship Theme Thanksgiving

Sermon Topic Wisdom or Folly

Hymns 284, 286, 220, 305, 273

Litanies:

Liturgical Season Pentecost

Liturgical Color Green

Year B Day Pentecost XIV

Lectionary Scripture:

Old Testament Jos. 24: 14-18

Psalm 35: 1-2, 15-16, 17-18, 19-20, 21-22

Gospel John 6: 60-69

Epistle Eph. 5: 21-33

Worship Theme Called to Witness (mission)

Sermon Topic Telling God's Story

Hymns 245, 253, 271, 307, 348

Litanies:

Liturgical Season Pentecost

Liturgical Color Green

Year B Day Pentecost XV

Lectionary Scripture:

Old Testament Deut. 4: 1-8

Psalm 15: 2, 3-4b, 4e-5

Gospel Mark 7: 1-8, 14-15, 21-23

Epistle James 1: 19-25

Worship Theme Faithfulness to God

Sermon Topic Legalism--Our Quest to Control God

Hymns 354, 58, 60, 64, 348

Litanies:

Liturgical Season Pentecost

Liturgical Color Green

Year B Day Pentecost XVI

Lectionary Scripture:

Old Testament Isa. 35: 4-7a

Psalm 146: 6c-7, 8-9a, 9bc-10

Gospel Mark 7: 31-37

Epistle James 2: 1-5

Worship Theme Gospel Call and Churches Response

Sermon Topic Will the "dumb" be Healed?

Hymns 70, 218, 209, 308, 43

Litanies:

Liturgical Season Pentecost

Liturgical Color Green

Year B Day Pentecost XVII

Lectionary Scripture:

Old Testament Isa. 50: 4-9

Psalm 116: 1-2, 3-4, 5-6, 8-9

Gospel Mark 8: 27-35

Epistle James 2: 14-18

Worship Theme The Church Must Suffer (ministry and mission)

Sermon Topic Good News Offends Us

Hymns 290, 349, 243, 309, 302

Litanies:

Liturgical Season Pentecost

Liturgical Color Green

Year B Day Pentecost XVIII

Lectionary Scripture:

Old Testament Jer. 11: 18-20

Psalms 54: 1-2, 3, 4, 6

Gospel Mark 9: 30-37

Epistle James 3: 13-4: 3

Worship Theme Servanthood of Church (ministry and mission)

Sermon Topic We Shall Be Delivered

Hymns 93, 330, 335, 311, 273

Litanies:

Liturgical Season Pentecost

Liturgical Color Green

Year B Day Pentecost IXX

Lectionary Scripture:

Old Testament Num. 11: 24-30

Psalm 19: 7, 9, 11-12, 13

Gospel Mark 9: 38-48

Epistle James 5: 1-6

Worship Theme Social Justice (ministry and mission)

Sermon Topic Tolerance

Hymns 246, 269, 336, 312, 348

Litanies:

Liturgical Season Pentecost

Liturgical Color Green

Year B Day Pentecost XX

Lectionary Scripture:

Old Testament Gen. 2: 18-24

Psalm 128: 1-2, 3, 4-5, 6

Gospel Mark 10: 2-16

Epistle Heb. 2: 9-13

Worship Theme Harmony and Unity

Sermon Topic Can We Live Up to God's Plan

Hymns 1, 347, 352, 353, 155

Litanies:

Liturgical Season Pentecost

Liturgical Color Green

Year B Day Pentecost XXI

Lectionary Scripture:

Old Testament Prov. 3: 13-18 (Wisdom 7: 7-11)

Psalm 90: 12-13, 14-15, 16-17

Gospel Mark 10: 17-27

Epistle Heb. 4: 12-16

Worship Theme Wisdom

Sermon Topic Wisdom and the Word of God

Hymns 31, 14, 5, 313

Litanies:

Liturgical Season Pentecost

Liturgical Color Green

Year B Day Pentecost XXII

Lectionary Scripture:

Old Testament Isa. 53: 10-12

Psalm 33: 4-5, 18-19, 20, 22

Gospel Mark 10: 35-45

Epistle Heb. 5: 1-10

Worship Theme Suffering and Death of Christ

Sermon Topic Where Suffering is, God is

Hymns 286, 159, 161, 165, 151

Litanies:

Liturgical Season Pentecost

Liturgical Color Green

Year B Day Pentecost XXIII

Lectionary Scripture:

Old Testament Jer. 31: 7-9

Psalm 126: 1-2ab, 2cd

Gospel Mark 10: 46-52

Epistle Heb. 5: 1-6

Worship Theme Promise and Hope

Sermon Topic Preparing for a Big Trip

Hymns 290, 20, 23, 171, 302

Litanies:

Liturgical Season Pentecost

Liturgical Color Green

Year B Day Pentecost XXIV

Lectionary Scripture:

Old Testament Deut. 6: 1-9

Psalm 18: 1-2g, 2bc-3, 46-50ab

Gospel Mark 12: 28-34

Epistle Heb. 7: 23-28

Worship Theme Love

Sermon Topic What is the Greatest Commandment

Hymns 181, 238, 17, 311, 273

Litanies: